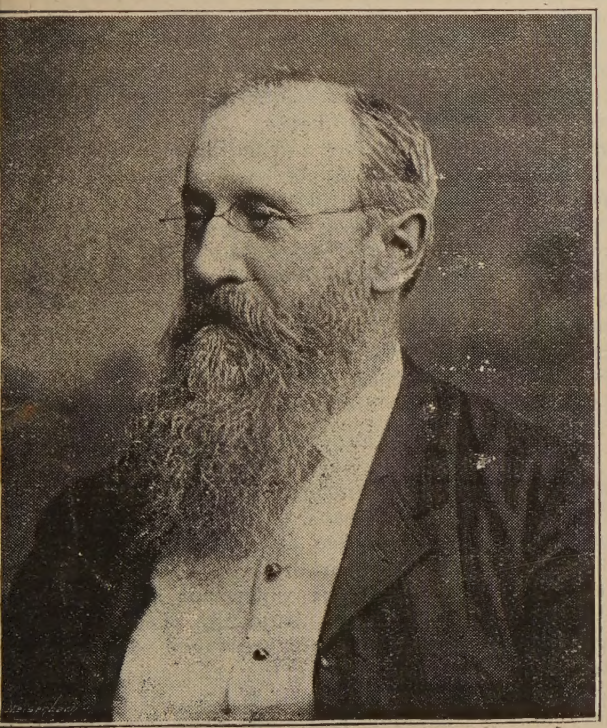
THE

UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 40. [Vol. IV.—1.] January, 1907. ONE PENNY.



Mr. JAMES R. BEARD, J.P.

Son of the Rev. J. R. Beard, D.D., founder of the Unitarian Home Missionary College, and brother of the Rev. Dr. Charles Beard, Mr. Beard belongs to a family distinguished for unique services to the cause of reasonable religion. He has long been officially associated with the Unitarian Home Missionary College as an active and influential member of its Committee, as its Treasurer, and was its President at the time of the College Jubilee Memorial undertaking, which resulted in the acquirement of College buildings. In 1890-1 he was President of the British and Foreign Unitarian Association; in 1892 President Provincial Assembly of Unitarian Churches of Lancashire and Cheshire. As a citizen of Manchester he has been distinguished in various spheres of public service: Justice of the Peace, Treasurer Manchester Reform Club, associated in the management of Nicholl's Hospital, and Warehousemen and Clerks' Schools; is a Trustee of the Memorial Hall; was prime mover for the Collyhurst Recreation Rooms, and is still Treasurer; and was a leader in the Bazaar and other activities for the Manchester Unitarian Forward Movement. Since 1903 his health has been much impaired by serious affliction, but as he is yet in the prime of life it is hoped that, with renewed vigour, he will still be able to continue as a leader in the promotion of the Faith for which he stands, and the welfare of the churches with which he is closely identified, and in which his name is deservedly a household word.

Varieties.

A HAPPY NEW YEAR TO ALL!

Hail to Thee now,
Beauty and Love,
Adamant Law,
Unity!
Every race knows Thee,
Every man feels Thee,
Some men seek after,
Few they who find Thee,
Nearest to search for,
Furthest and highest.
Truth is too close to us,
So we disguise it.
Let the morn break!

—Florence Bennett.

The new doctrines of science and humanity declare that God is great and wise, beautiful and good; that all things are moving little by little, up and up, higher and higher. The real Jesus was a beautiful soul, full of love and goodness, and who went about doing good. We accept Jesus as a leader, and in the spirit of our time we would endeavour to be filled with love and beauty of soul, and to go about doing good.—Rev. Alva Ray Scott, U.S.A.

The Coming Man.

Ah, not for the great departed,
Who formed our country's laws,
And not for the bravest-hearted,
Who died in freedom's cause;
And not for some living hero
To whom all bow the knee,
My muse would raise her song of praise,
—But for the man to be.

For out of the strife which woman
Is passing through to-day,
A man that is more than human
Will yet be born, I say;
A man in whose pure spirit
No dross of self will lurk,
A man who is strong to cope with wrong,
A man who is proud to work.

A man with hope undaunted,
A man with God-like power,
Shall come when he most is wanted,
Shall come at the needed hour.
He shall silence the din and the clamour
Of clan disputing with clan,
And toil's long fight with purse-proud might
Shall triumph through this man.

I know he is coming, coming,
To help, to guide, to save,
Though I hear no martial drumming
And see no flags that wave.
But the great-souled travail of woman,
And the bold free-thought unfurled,
Are heralds to say he is on the way,
The coming man of the world.

Mourn not for vanished ages,
With their great heroic men,
Who dwell in history's pages
And live in the poet's pen.
For the grandest times are before us,
And the world is yet to see;
The noblest worth in this old earth
Is the men that are to be.

—Ella Wheeler Wilcox.

The Old and the New Thought of God.

Unitarians are frequently unfairly charged with doing their best to take away the cherished religious beliefs from the people, though they have nothing to offer in their place. But for every one of the outgrown and narrow religious views we have a larger, grander, and more ennobling conception to give. Consider, for example, the two views in relation to the nature of God, which Dr. M. J. Savage has so well contrasted. Space will not permit of quoting further here, but our readers are referred to Dr. Savage's book, "Our Unitarian Faith," for excellent comparisons of the new and old views of the universe, the Creation, the Bible, the Atonement, the problem of evil, and our destiny.

THE ORTHODOX CONCEPTION.

"The God of the Old Testament, the God of most of the creeds has been taken away—the God who was jealous, who was partial, who was angry, who built a little world and called it good, and then inside of a few days saw it slip out of his control into the hands of the devil, either because he could not help it or did not wish to; who watched this little world develop for a little while, and then, because it did not go as he wanted it to, had to drown it and start over again; the God who in the Old Testament told the people that slavery was right, provided they did not enslave the members of their own nation, but only those outside of it; the God who indorsed polygamy, telling a man that he was at liberty to have just as many wives as he wanted and could obtain, and that he was free to dispose of them by simply giving them a little notice and telling them to quit; the God who indorsed hypocrisy and lying on the part of his people; the God who sent a little light on one little people along one edge of the Mediterranean, and left all the rest of the world in darkness; the God who is to damn all of these people who were left in the darkness because they did not know that of which they never had any chance to hear; the God who is to cast all his energies into the pit, trampling them down, as Edwards pictures so horribly to us, in his hate for ever and ever."

THE UNITARIAN CONCEPTION.

"What is our God to-day? The heart, the life, the soul of this infinite universe; justice that means justice; power that means power; love that surpasses all our imagination of love; a God who is eternal goodness, who from the beginning has folded his child man to his heart, whispering all of truth that he could contain, inspiring him with all love and tenderness that he could appreciate or employ, and so, in this way, leading him and guiding him through the ages, year by year and century by century, still to something better and finer and higher; a God, not off somewhere in the heavens, to whom we must send a messenger; not a God separated from us by some great gulf that we must bridge by some supposed atonement; a God nearer to us than our breath; a God who hears that whisper of our want, who understands that dawning wish or aspiration before it takes form or shape; a God who loves us better than we love ourselves or love those who are dearest to us; a God who knows better what we need than we know ourselves, and is more ready to give us than fathers are to give good gifts to their children." CENTONARIUS.

To be still searching what we do not know by what we know, still closing up truth to truth as we find it, this is the golden rule in theology as in arithmetic; and makes the best harmony in the church, not the formal and outward union of cold, neutral, and inwardly divided minds.—John Milton.

Anti-Unitarians.

The old orthodoxy is very far from being dead. Its spirit frequently leaks out against Unitarians. Report comes to us that in one town recently a Wesleyan minister objected to allowing a neighbouring Unitarian minister to take part in a meeting on Wesleyan premises; and from another district, of a Methodist minister refusing to be on the same platform with a Unitarian minister; and such cases are by no means infrequent. Unitarians ought not to complain at this. If Trinitarians are consistent, they cannot be otherwise than opposed to fellowship with Unitarians. They believe that Unitarianism is a damnable heresy, and that every person holding to it will be sent to hell for it, to suffer the punishment of everlasting torments. Consequently in their view every Unitarian who makes an effort to convert others to Unitarianism is engaged in sending people to the dreadful doom of an everlasting hell. With such a belief about Unitarians, how can they have any fellowship with them in religion? The more sincere, consistent, earnest, and faithful they are to their own orthodox belief, the more they are bound to shun Unitarians and warn people against the doctrines of Unitarianism. They are naturally and of necessity anti-Unitarian, and should be admired for their sincerity and consistency in being so. It would be wrong in us to denounce their conduct in acting in accordance with their convictions. If, as we believe, their convictions are wrong, it is the duty of Unitarians to convert them from the falseness of their faith by every means possible. From Trinitarians we expect opposition, and the more of it the better; it will do Unitarians much good, and will end in good to the Trinitarians themselves.

But there are other anti-Unitarians who are not exactly Trinitarians or "orthodox." Their theological doctrines are the same as our own, but they "detest" the Unitarian name. It is very desirable that these should be as militant in their opposition as possible, so that we shall know "who's who," and realise where we are and what company we keep. For some of these worship amongst the Unitarians, and a few occupy Unitarian pulpits. They conspire to wipe out the name "Unitarian" from our churches, and our District Associations, our Conferences. When they do not aim at this openly, they are devising ways and means of accomplishing their aims secretly. They prefer to speak of our Faith as "Liberal Religion" rather than label it Unitarianism. And it is surprising how this habit has spread among Unitarians through their influence. Why "liberal"? In some ways, orthodox religionists are quite as liberal as ourselves in giving of means or in devoted service, if not much more so. And why use a term, too, which the man in the street nearly always associates with a political party? It is a most ambiguous word, and ought certainly to be abolished as a name for Unitarianism. It is used in the sense of "Free Religion," free from the trammels of authoritative creeds; but the word Unitarian means that all the world over, and with no ambiguity to confuse the public mind.

Then there are the New Theology people amongst the "orthodox," under the leadership of men like Dr. John Hunter, Dr. Clifford, Revs. C. F. Aked, R. J. Campbell, Rhondda Williams, and others, not to mention many in the Church of England. They have departed from the old orthodox doctrines; every departure they have made is towards the Unitarian position. But if, when they speak of the Bible as a "human" book, they are told that that is the Unitarian view of the Bible, they do not like it. If, when they explain that "atonement" does not mean substitution, but "at-one-ment," agreement with God, they are not pleased to be informed that it is exactly what the Unitarians teach. And when they declare that Jesus was a manifestation of God, they find it a most unwelcome thing to be told that even that, too, is Unitarianism. They evidently have an increasing liking for Unitarian ideas, and are willing to appropriate them, but without their proper name. Apparently the very people who should most naturally be the allies of Unitarians, and ready to acknowledge their kinship, they are really false friends, doing much Unitarian work, yet avoiding its Unitarian character, and endeavouring to make it appear to be something not Unitarian.

Now, if Dr. John Hunter or Mr. Rhondda Williams preaches Unitarianism, it ought to be labelled Unitarian. And if no one else does it, the Unitarians ought to do it. These New Theology people are more dangerous anti-Unitarians than are the ultra-orthodox. Open enemies are always to be preferred to false friends.

We can respect those who do not want our ideas, and who plainly tell us so; but what must be our feelings towards those who appropriate our doctrines, and at the same time attempt to rob those doctrines of our name? Do they not add confusion unto confusion in the public mind by making it appear that they are not what they really are, and that Unitarianism is not what it is?

Unitarians have a great fight to wage, and against many foes. They have long fought for the right to exist; but if they do not keep alert, and face their foes within and without, the attempts being made to put an end to their separate existence under the name they bear will work serious harm to the cause of truth and progress.

Let the anti-Unitarians be more bold and open in their attacks; then the real Unitarians will close up their ranks in defence of their name and principles. And the issue is well worth fighting for.

The Rev. Dr. Minot J. Savage, the well-known Unitarian preacher of New York, is suffering from nervous breakdown through overwork, and has resigned his pulpit to take a long rest. He is 65 years of age, and with restored vigour we hope he will yet be able to continue his great services to our cause.

HOME CIRCLE.

The New Year.

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked and paused: he answered, soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And ere the question into silence died
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell:
"Yes, this one thing all other thangs above:
God's will to love." —Anon.

Twenty-five years of gratuitous and obligatory instruction would change the face of the world. The child is the future. The soul there is generous; it gives more than an ear for the grain of wheat. Apply a spark there, and it will become a blaze of light.—Victor Hugo.

A Manly Boy.

"Charley! Charley!" Clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys; and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet!" "Have it out!" "Finish this game!" "Try it again!" cried the players in noisy chorus.

"I must go—right off—this very minute; I told her I'd come whenever she called."

"Make believe you didn't hear," they all exclaimed.

"But I did hear."

"She don't know you did."

"But I know it, and——"

"Let him go," said a bystander. "You can't do anything with him. He's tied to his mother's apron strings."

"That's so," said Charley; "and it's to what every boy ought to be tied to; and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her will never keep it to anyone else—you see if he does," and he hurried away to his cottage home.

That boy became a prosperous business man in a great city, and it was said of him "his word was as good as his bond."

The habit of keeping his word as a boy clung to him through life.

A Boy in a Temple.

That the conduct of the boy Jesus among the temple doctors might well be the becoming, appropriate, natural conduct of a natural boy among wise men, was forcibly illustrated by an interesting incident of the Chicago World's Fair.

"I'm looking for my boy Sam," remarked the inventor.

"Where shall we look? Midway?" was asked.

"No; I'll try the Electricity Building. That boy of mine thinks electricity, reads electricity, talks electricity; and though he is only 13, he understands electricity far better than I do. Steam I can handle; but lightning is too much for me."

It was in the upper room of the Electricity Building that Sam was finally found. 'And when they saw him they were astonished,' described accurately the feelings of the searchers. Literally the boy appeared 'sitting in the midst of the teachers, both hearing them and asking them questions.'

For there, among a group of thoughtful-faced men, was the lad leaning forward, his whole face alight and alive as he listened to the discussion in progress.

What it meant was clear when one of the group came forward.

They were wise men, specialists in electrical science, who had met by appointment to inspect a recent invention. The first arrival had found Sam absorbed in an examination of the exhibited model of the machine to be discussed. Pleased at the boy's intelligent interest, the specialist questioned him, and was surprised at his clear understanding of the principles of its construction.

"Accordingly," concluded the specialist, "we invited him to take a seat with us, and to hear our discussion if he chose, and for two hours he has listened with genuine understanding and appreciation."

"And once in a while I asked a question," related Sam afterwards, "and those men explained things to me just as if I was one of them."

—Zillah Foster Stevens.

The Birth of a Creed.

The oldest creed that we have to-day is the Nicene, which was agreed upon in the early part of the fourth century, and which is recognised as authoritative in the Catholic, the Anglican, and the Episcopal Churches of the present time. Now note, if you please, what influences shaped and determined it. Did those who proposed that this particular clause or that should enter into it have any proof of their belief? Did they even claim to have? Why, the idea of evidence, the thought of proof, was absolutely unknown to the mind of Christendom at that time. Nobody thought of such a thing as pro-

posing to prove that this or that or the other was true.

The Nicene Creed came into existence very much, indeed, as does the platform of a political party at the present time. One man fought for this proposition, another man for that one; and at last it was a sort of compromise decided by a majority. And how was the majority reached? Friends, there were bribes, there were threats, there were all kinds of intimidation, there were blows, there was wrangling of every kind, there was banishment, there was murder. There has not been a political platform in the modern world evolved out of such brutal, conflicting, anti-religious conditions as those which prevailed before and in connection with the Council of Nicæa.

Anything like evidence? Not heard of or thought of. Anything like quiet brooding of those who supposed they were, under the influence of the Holy Ghost, receiving divine and sacred truth? The farthest possible from any conditions that could be suggested by such a thought. And at last, though undoubtedly the majority of the Church at that time was Unitarian, it was the decisive influence of the Emperor Constantine which settled the controversy.—M. J. Savage, D.D.

Good News!

We are entitled to say, to cry aloud: "Good News! God has never left any of His children without a ray of guidance. Good News! There is no gulf between God and His children that needs to be supernaturally bridged. Good News! The world is not lost: God is for ever guiding it and holding it, whether it is conscious of that guidance or not. Good News! Sin is only a means by which we climb into higher knowledge and development of soul and character. Good News! Pain and anguish and death are not our enemies nor the enemies of God, but only ministers by which He trains and leads us into something better and higher than we have yet been able to attain. Good News! God is love, God is life, God is wisdom, God is caring for the world, and for ever lifting it to himself. (M. J. Savage, in "Our Unitarian Gospel," 1d.)

Religion for Young People.

By the Rev. J. A. Pearson.

Religion is one of the oldest things in the world, and religion is man's effort to get into right relations with God.

When did man begin to make this effort? Some men do not seem to have begun making it yet; but man is constantly making it, and his first attempt was made in the far distant past, when he, for the first time, "looked eternity in the face," as one of our American ministers, Rev. A. M. Lord, D.D., puts it. Now what does this saying mean but being face to face with death, and having the thought of what shall come to pass when we cease to "live and move and have our being" upon earth? Perhaps you have had this thought and looked eternity in the face. I have, more than once. Let me tell you of one occasion. During my college days I shared a bed with a fellow-student, a light sleeper. Early one morning he roused me by saying "There is an awful smell of gas." I got up to find where the escape was, and after going from room to room, I found it. Below our bedroom the pipe had burst, and the gas was hissing furiously as it escaped. After turning off the supply at the meter and opening the windows, I returned to bed and began to think. But a little had been between both of us and eternity, and it seemed to me the words of the old hymn were true indeed—

"My God was with me all this night,
Or I had never rose."

I had learned a good deal about religion before this, and had tried to live a good life; but I was stirred up to make greater effort to live a good life and get into right relations with God. I realised that religion meant effort, and effort always.

Now I believe that in the days long gone by, days of which no record exists, men, who had lived a life differing more widely from ours than that of the savage of to-day, had some such startling experience. They had already learned to consider each other somewhat, to recognise their relationship to each other, when there began to dawn upon their minds the thought of what might lie beyond this existence, the thought of the power behind nature which evidenced itself from time to time in fearful ways. It was no longer sufficient for them to consider each other, they must each look to the power at the back of things, and get into right relations with it.

Slowly, as man developed, the idea of this power developed also, and instead of having ascribed to it only the fierce malevolence of indifference to human strivings after good, intelligent sympathy and love were ascribed to it also. The gradual growth of the idea of God is set forth in the Old and New Testaments, and we may observe very considerable difference between some Old Testament conceptions and those of Jesus and Paul. Jesus says "God is spirit"; Paul speaks of "him in whom we live and move and have our being," "who is above all, and in all, and through all." Instead of God being restricted to place, and having to move about to make investigations for himself, Jesus and Paul, each in his own way, suggest One from whom it is impossible for human beings to get away, One who is present everywhere, always. And now there are people who do not trouble about having to meet God at some future time, but feel that they are never away from him. That is what everyone should feel. He dwelleth in you. God is your constant companion. To get into, and keep in right relations with him requires effort, and effort all the time.

The Provincial Assembly of Unitarian Churches of Lancashire and Cheshire held a meeting in the Memorial Hall, Manchester, on Wednesday afternoon, Dec. 19th, to protest against the atrocities in the Congo.

Unitarian History.

CHAPTER IV.—THE FATHERHOOD OF GOD.

The Fatherhood of God is a Unitarian doctrine. It is professedly also a doctrine of the other Christian Churches, but in a more limited sense. In Unitarian thought God is not only the Father of all men everywhere, but of all men always, through all time and eternity. In orthodox doctrine God's Fatherhood ceases towards those who die in an unregenerate condition. In Unitarianism the Fatherhood is everlasting, and never ceases towards even the most degraded soul, either in this world or in any other that is to be. Once "Our Father" always our Father. He changeth not even by the shadow of a turning. His Fatherly love pities the sinner, but never turns to hate; it seeks after the heart of every stray or wandering soul until it lays hold of it and restores it to safe and secure conditions. What we call the death of the body and the passing away from earth makes no difference to God's love for any human soul. All—both saints and sinners—are equally precious to Him all the time, whether here or beyond the grave. Because of this unchangeable Fatherhood, an endless hell is an impossibility; torment inflicted as punishment and in revenge is so utter a contradiction to a good Father's love that the one is a complete denial of the other. The Unitarian believes in the Father's unending love, and therefore cannot believe in the possibility of the Father's hate. This doctrine of the everlasting and imperishable Fatherhood of God is distinctively Unitarian and Universalist, and it is quite unorthodox. The Trinitarian Churches regard it as heresy. A Fatherhood which ceases—which disowns its own children—is really no Fatherhood at all. So, though orthodox Christian Churches profess belief in the Fatherhood of God, it is in this limited sense which breaks down and amounts really to nothing at all.

This doctrine, too, has a history. It slowly grew in human thought. The idea in its earliest forms is very old. The Unitarian doctrine of the Divine Fatherhood, as it is believed to-day, is the result of countless tendencies of thought and feeling which have contributed through all the past generations of man to make the doctrine what it is. A brief sketch of its growth and history will show how naturally it has developed out of human experience.

(To be continued.)

Literature.

"The Making of Religion, by Samuel M. Crothers, D.D., of Cambridge, U.S.A., 1/- net; Essex Hall, Essex Street, Strand, London.

This is the "Essex Hall Lecture" delivered in Whit-week of this year. It is a fine statement of the evolution of Religion and anticipation of the Religion and Church yet to come, with a full recognition of the part which democratic ideals have to play in the salvation of society. It was good to listen to such a lecture, and it is equally good in other ways to read it on the printed page, with opportunity to weigh up each suggestive idea which it contains. Suggestive and luminous it is; an utterance which is sure to open new avenues of light to the reader.

"The Teaching of the 12 Apostles, for English Readers," a Translation, with Introduction and Notes, by James Edwin Odgers, M.A., D.D., 1/- net; Essex Hall, London.

An addition to the Christian Scriptures. The manuscript was found in 1873 in a monastery in Constantinople. There is strong evidence that this fragment supplies us with Christian Scripture older than some of the present contents of the New Testament. So much of the Gospel teaching as we have here is of the simplest. We are brought so much nearer to the pure fount of Christian doctrine as it proceeded from its very earliest exponents. And Dr. Odgers, in full and painstaking Introduction and Notes, gives explanations and comparisons with the aid of which the reader is able to understand and appreciate the value of the document. The work is well done, as might be confidently expected from one of Dr. Odgers' scholarship and reputation for thoroughness.

"Five Principles of the Christian Faith," by Chas. W. Casson, one penny; Essex Hall; by post 1½d.

In this 16-page tract the author, an American Unitarian minister, enlarges very instructively and helpfully on those five Unitarian principles enunciated by the late Dr. James Freeman Clarke: (1) The Fatherhood of God, (2) The Brotherhood of Man, (3) The Leadership of Jesus, (4) Salvation by Character, (5) Progress onward and upward for ever. Our advice to everybody is, to get it and read it, and put it into the hands of the youths and maidens who need to be helped to a definite Faith.

God is not Jesus.

The Rev. E. R. Hodges has made the following calculations: The New Testament contains 1300 passages which clearly state that God is a being quite distinct from Jesus, while there are only nine ambiguous and disputed texts which are supposed by the "orthodox" to teach the Deity of Christ. Jesus is called the "Son of God" one hundred and twenty times, the "Son of Man" eighty times, the "Sent of God" fifty-six times, simply "man" forty times, and a "prophet" nineteen times. There are four hundred and forty-one passages which declare the Father to be pre-eminently God; two hundred and forty which describe the inferiority of Jesus to the Father; and four hundred and fifty peculiar epithets are applied to God, none of which are ever applied to Jesus.—(The Rev. W. Copeland Bowie in "Search the Scriptures.")

Postal Mission Work.

By MISS FLORENCE HILL, Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

We propose in this column to deal month by month with matters of interest connected with the Postal Mission movement, and to circulate any news which may be of use to the various Postal Missions. We should be glad if it could form a link between scattered "seekers after religious truth" who have little opportunity of coming into contact with Unitarians or other liberal thinkers. It is difficult for those living in busy towns, amidst sympathetic and broad-minded friends, to realise how very many there are who feel painfully isolated, who cannot speak even to their nearest relations concerning the religious thoughts stirring within them; who live in such narrow circles that free discussion becomes practically impossible, all liberal thought being set down as theistic, or at best agnostic. To such as these, "Unity" ought to come as a great boon, the printed word to some extent making up for the lack of the spoken word.

But what is the Postal Mission, some of our readers may ask. Some have a vague idea that it is a mission to postmen; but it is nothing of the kind. The Postal Mission is a Union of Societies whose object is to make our Unitarian Faith known and understood, and to introduce to the public a knowledge of the great Unitarian writers. The method adopted in the first place is the insertion of advertisements in newspapers offering pamphlets and information by correspondence on Unitarianism. Theological books are lent if desired. Many thousands of people have availed themselves of this offer, and also many hundreds of theological books are lent annually. What an uplifting and enlightening influence these exert is plainly proved by the suggestive and interesting comments made by the readers when returning the volumes. Many who were tossed by doubts or troubled by superstitious fears have found peace and joy in the hopeful religious thoughts presented to them.

In this Postal Mission column we shall from time to time treat of some of the subjects which occupy the minds of religious inquirers of to-day, and, if possible, to suggest some practical solutions. If by this means some are stirred up to join in missionary efforts, our purpose will be well served. All the signs of the time point to progress. Now, when the education question is stirring the public mind, and so many old religious landmarks are being swept away, it is a magnificent opportunity to present clearly and forcibly the salient points of Unitarianism—which, indeed, is not a dry ism, but one of the simplest forms of pure Christianity adapted to modern thought and life, and which may be summed up in—Love to God, Love to Man, Salvation by Character.

(Next month—Letters about Channing's Works.)

What will You Give ?

The Rev. Campbell Morgan tells a story of what an orthodox woman did to win men and women for Christ—which has a moral, too, for Unitarian Christians.

"I would give anything to have some living part in the work—but I don't know what to do."

Mr. Morgan said: "My sister, are you prepared to give the five loaves and two fishes you possess?"

"I don't know that I have five loaves and two fishes," she replied.

"Have you anything that stands out at all in your life? Have you anything that you have used in any way especially?"

She didn't think she had.

"Well," said Mr. Morgan, "can you sing?"

"Well, yes, I sing at home, and I have sung before now in an entertainment."

"Well, now, let us put our hand on that. Will you give the Lord your voice for the next ten days?"

"I don't think I can."

"You can sing at an entertainment—can't you sing in order to save men?"

"I will," she said; and Mr. Morgan says he shall never forget that Sunday evening he asked her to sing, and she sang.

She sang a gospel message with the voice she had, and it reached the heart of one man, who said it was the gospel that was sung that did it. And now for years that man has been one of the mightiest workers for God in all England. This was brought about because the woman gave her whole self in that decision to the service of her Lord, for the salvation of men.

What will Unitarian Christians do to save men from wrong thoughts of God, of man, of Religion and Life—and from the sin and selfishness of the world? Many of them are doing great things for God in these matters, and for the uplifting of mankind. But there are many more who give very little indeed either of their means or their energies on behalf of the real Glad Tidings which they profess, and which the world so much needs. Every Unitarian can give devoted service to the Cause according to ability. In moral and spiritual things, at least, it should be: From each according to ability; to each according to need.

To you, dear reader, the call comes, no matter how humble or poor you be; for you can DO something for the Faith if only you are WILLING. What will you give to make our Gospel victorious in your district? You know what you CAN do. The call comes to you to do it, to take up your cross of self-denial as a follower of our beloved Leader, Jesus. Remember, he said: "Give, and it shall be given you—pressed down, and running over."

Truth crushed to earth shall rise again:
The eternal years of God are her's.—Bryant.

Notes and News.

The narratives under the title of "Randal's Principle" may be continued, but are suspended indefinitely unless their resumption is asked for.

"Unity," Vol. III., with illustrated cover and detailed index, will be ready in January, price 9d., by post 1/-; 5 copies 3/9 carriage paid. Order early.

Vol. I. has long since been sold out. If any possessor of a copy is willing to dispose of the same, please inform the Editor. A few copies of Vol. II. can still be obtained containing 15 numbers, October, 1904, to December, 1905, bound up with illustrated cover and index, 1/-, by post 1/3.

Many suggestions about alteration of the name of this paper have been sent in. Some objected to "The New Unity," most wished the old name to be retained as the prominent part of the title, and ultimately "The UNITY" was decided upon.

Very encouraging meetings were held in Manchester on Nov. 28th in connection with the Van Mission. There was a private conference of missioners in the morning to compare experiences and to make suggestions for the future. In the afternoon the first annual business meeting was held to receive the report and financial statement of the first year's working. And at night a public meeting was held, when, in addition to the chairman's address, there were eleven short speeches, seven minutes each, suggested by a letter in the words "Unitarian Van," forming an interesting acrostic. All the meetings were most encouraging and enthusiastic. It was announced that there would be four vans at work next season, that the fourth Van was promised, that the British and Foreign Unitarian Association would probably take over the working of the movement, and appoint a Field Agent for this special work. A special vote of thanks was passed to the pioneer and organiser of the Mission, the Rev. T. P. Spedding. Mr. Spedding has now been app inted Field Agent.

The South Shields Church has held a bazaar, opened by Lady Baxter Ellis, of Newcastle.

The Mottram Christian Church (Unitarian) has celebrated its Diamond Jubilee in commemoration of the opening of its present school and chapel building, Nov. 15th, 1846, by a largely attended annual party, Nov. 17th, and by a successful sale of work on Dec. 7th and 8th, opened by Mr. C. D. Schwann, M.P.

The Rev. H. E. Dowson, B.A., of Gee Cross, Hyde, has had a serious accident, dislocating a shoulder by falling downstairs at a cottage house where he was visiting the sick. He is progressing favourably, and after a little more rest anticipates being himself again.

According to the Anglican "Record," middle-class Nonconformity seems to be tending towards Unitarianism.

The new Unitarian congregation at Blackburn has just completed its first year of existence.

It appears that the Unitarian movement in Wellington, New Zealand, is rapidly becoming strong and influential under the Rev. Dr. Tudor Jones.

The Unitarian lectures at Skipton, following on the Van Mission there, have awakened much local interest, and the prospects are considered very favourable for a continuance of propaganda there.

A sale of work in connection with the Mossley Church on Nov. 17th realised £217.

Miss Dorothy Tarrant, daughter of the Rev. W. G. Tarrant, B.A., Unitarian minister, Wandsworth, London, has gained the degree of B.A., with first-class honours, at Cambridge, and is alone in the first class. Hearty congratulations!

The Rev. Henry Austin has just completed forty years' ministry at Cirencester.

Due honour and acknowledgment has been paid by the Burnley Unitarians to Mr. Peter Bibby, a faithful and veteran worker in their ranks.

In connection with Temperance Sunday, the Rev. H. Bodell Smith, of Mottram, was invited by the Glossop Primitive Methodists to give an address to their afternoon Sunday School on Nov. 25th, and by the Broadbottom Wesleyans on Dec. 2nd, and did so with evident acceptance.

The Rev. Dr. A. Crapsey, Protestant Episcopal Church, New York, has been tried and suspended for heresy; he denied the miraculous birth of Jesus, his bodily resurrection and ascension, and the existence of the Trinity in a book he has published. Quite right that he should be expelled from a Trinitarian Church if he will not get out of it with such opinions in opposition to it.

The Yorkshire Unitarian Club has been inaugurated at Leeds.

There has been a united gathering of the four Unitarian congregations of Leigh, Astley, Croft, and Chowbent—at Chowbent.

The first season's work of the Van Mission included 139 meetings with an adult attendance of 24,516 in all, or an average of 176 per meeting.

The "British Weekly" refuses to insert an advertisement of Unitarian books. Quite consistent.

A memorial tablet to the late Rev. R. A. Armstrong, B.A., has been erected in the High Pavement Chapel, Nottingham, where he was minister for 15 years previous to removal to Liverpool.

A new schoolroom in connection with the Unitarian Church has just been opened at Walthamstow by Lady Durning Lawrence.

The "British Weekly" evidently does not believe in the "Fatherhood of God," for against Unitarianism it asserts: "To say that God is Father is to speak a beautiful word, but how can we believe it in the face of history and in presence of all we see and know?" Who are the unbelievers now?

The UNITY.

Published monthly. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to Ivy House, Mottram, Manchester.

NO FLESH! NO TOBACCO!

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. xii., 1, 2.

"To HIM that knoweth to do good, and doeth it not, to HIM it is sin." James iv., 17.

"Be ye therefore perfect, even as your (Heavenly) Father." Matt. v., 48.

If a disciple { **Eats or Smokes Tobacco!** / **Eats the Flesh of Animals!!**

Can he say?—"I prove all things, and hold fast that which is good." 1 Thess. v., 21.

,, ,, I "abstain from all appearance of evil." "Preserved blameless." 1 Thess. v., 22-24.

,, ,, I "Cast off the works of darkness and put on the armour of light." Rom. xiii., 12.

,, ,, "Whether therefore I eat or drink, or whatsoever I do, I do all to the glory of God." 1 Cor. x., 31.

,, ,, That "whatsoever is true, honest, just, pure, lovely, or anything of good report, praise or virtue, I think on these things and do them." Phil iv., 8.

,, ,, I "am a **living epistle** known and read of all men." 2 Cor. iii., 2.

"And God said, **Behold,** I have given you every herb bearing seed, and the fruit of a tree yielding seed; to you it **shall** be for **meat.**" Gen. i., 29.

"For I am the Lord, I change not." Mal. iii., 6.

Dr. F. R. LEES says:

"Vegetable food is rich in oxygen, its changes necessarily become an *internal* source of supply to the blood."

"Amongst the ethical reasons for preferring vegetal to animal flesh, is the fact that, while a free flesh-diet *tends* to intemperance in liquor, the use of vegetal-oils, or the *constituents* of fat (starch and sugar), give a distaste for alcoholics, since the two substances retard each other's combustion. **Vegetarianism, therefore, is a physiological guarantee** of fidelity to Temperance!" W.H.

[ADVT.]

NOW READY.

The Unitarian Pocket Book and Diary for 1907.

Including a List of Ministers and Congregations. French morocco, gilt edges, tuck case, and pencil. Price **1s. 3d.** net, postage 1d.

LIST OF MINISTERS AND CONGREGATIONS.

Without Pocket Book, paper covers, Price **3d.** net, postage 1d.

Essex Hall Year Book for 1907

READY IN JANUARY.

Price **1s.** net, postage 2d.

READY IN JANUARY.

Endeavours

—AFTER—

The Christian Life

(First eries).

Twenty-two Discourses by

Dr. JAMES MARTINEAU.

Printed from new type (296 pages), with a brief Introduction. Paper covers, **6d.** net; cloth, superior paper, with portrait, **1s. 6d.** net. Postage 3d. for each edition.

British and Foreign Unitarian Association,

Essex Hall, Essex Street, Strand, W.C.

Price 2/6 net, post 8vo., cloth, postage 3d.

The Pilgrim of the Infinite,

BY WILLIAM DAVIES.

CONTENTS:—The All-Father and the Ruling Will—Independence of Judgment—The Educational Value of Suffering—The Lesson of Life—The Infallible Light—The Exaltation of Ideals—Social Advancement—The Success of Failure—Christianity Progressive—Is Prayer answered?—The Last Enemy—The Soul's Destiny.

F'cp. 8vo., wrappers, 3d. net.

Thoughts from "The Layman's Breviary."

Act as in God's Sight—Contentment with Human Lot—Goodness a Law to Itself—Learn Patience with Patience—Love Abideth Forever—Greatness of Little Things—Death, Man's Angel Friend—Be Temperate in All Things—The Human Face Divine—Humanity made God in Christ

F'cp. 8vo., wrappers, 3d. net.

THOUGHTS FROM AMIEL'S

"JOURNAL INTIME"

SELECTED FROM

MRS. HUMPHRY WARD'S TRANSLATION.

Clearance List of Books at 1/- each and 6d. each, issued periodically.

Published by SYDNEY C. MAYLE, 70, High St., Hampstead.

Copies of the above may be ordered through any bookseller, who can obtain them from their usual town agents.

The Unitarian Flag.

"OUR NAME, MESSAGE, & MISSION," . . .

BY THE

REV. H. BODELL SMITH.

(*A Paper read at the Annual Missionary Conference of Unitarian Ministers, Memorial Hall, Manchester, July 5th, 1906; published verbatim in "The Christian Life," July 14th, 1906, and in "Unity," September, 1906, and now re-printed in pamphlet form by request.*)

16 Pages—Price **1d.**, by post **1½d.**; 12 copies **9d.** post free; **4/6** per 100—from Editor of "The Unity."

—— *OPINIONS.* ——

"Your article on 'What's in a Name' has the most sense of anything I have ever seen in print on the subject."
Rev. J. H. CROOKER, D.D.

"Your paper on 'Our Name, Message, and Mission'—seems to me one of the ablest and most important utterances that I have seen in connection with English Unitarianism for many years. I hope you will print it—as a tract for wide circulation."
Rev. J. T. SUNDERLAND, M.A.

Brookfield Church, Gorton.

SPECIAL SERVICE, **Wednesday, Jan. 23rd, 1907.**

Preacher:

Rev. JOHN HUNTER, D.D.,

OF TRINITY CHURCH, GLASGOW.

SERVICE TO COMMENCE AT 8 P.M. COLLECTION.

BEGIN TO-DAY to use

Mapleton's Nut Foods

For The BREAKFAST TABLE,
The DINNER TABLE,
The TEA TABLE,
The SUPPER TABLE
and for COOKERY.

Full Descriptive List post free from the Manufacturer:

HUGH MAPLETON, 2 & 3, Dolphin St., Ardwick, Manchester.

Also at Bristol, Leeds, and Hamburg.

THE CHRISTIAN LIFE

—AND—

UNITARIAN HERALD.

THE OLD-ESTABLISHED UNITARIAN WEEKLY.

Special contributions of interest to Unitarians and liberal religious thinkers generally. Reviews and Views, by the Literary Editor; Notes of the Week, Denominational News, etc., etc., etc.

ONE PENNY WEEKLY, from all Newsagents.

Subscription: 6/6 per annum, to all parts of the world.

Advts., 3/6 per inch; Births, etc., 6d. per line; Sits. Wanted, etc., ½d. per word, minimum 6d.; Officials, 6d. per line. Special quotations on application. Published every Friday afternoon, by

REVEIRS BROS., 5, Fetter Lane, London, E.C.

New Harrison **SWIFT GOLD MEDAL**

KNITTER

Profitable and Pleasurable Occupation.

KNITS Socks, Stockings and Garments. Everyone including your friends and neighbours require knitted goods, and no purchaser for a small family could save less than 20 per cent. upon the outlay for private use. The wide scope and extensive capacity of production ensures the safest means of a living of any trade extant.

LISTS FREE

HARRISON KNITTER WORKS:
259, *UPPER BROOK ST., MANCHESTER.*

THIS MAGAZINE

IS PRINTED AT THE

"HERALD" OFFICE, ASHTON-UNDER-LYNE,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to p'ace, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . .

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS.

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two. Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.

3, ESSEX STREET W.C.

THE REFORMER'S BOOKSHELF SERIES.

These books, published at 3/6 per volume, are now offered by the Editor of "Unity" to "Unity" readers at the following specially reduced prices:—
Any single volume, 2/6; any 10 volumes, 18/6; any 20 volumes, 35/-; add 3d. per vol. extra for carriage.

THE BOOKS:

2 vols. Sixty Years of an Agitator's Life (G. J. Holyoake).
1 vol. Juvenile Offenders: A Study in Criminology, by W. D. Morrison.
2 vols. Bamford's Passages in the Life of a Radical.
1 vol. The Crowd: A Study of the Popular Mind, by Gustave le Bon.
2 vols. Life of Richard Cobden, by John Morley.
2 vols. The Industrial and Commercial History of England, by Prof. Thorold Rogers.
1 vol. The Labour Movement, by L. T. Hobhouse.
2 vols. The Economic Interpretation of History, by Prof. Thorold Rogers.
1 vol. The Gladstone Colony, by J. F. Hogan, M.P.
1 vol. Labour and Protection, edited by H. W. Massingham.
2 vols. The Inner Life of the House of Commons, by Wm. White; Introduction, Justin McCarthy.
2 vols. The Political Writings of Richard Cobden.
1 vol. British Industries under Free Trade, edited by Harold Cox.
2 vols. Charles Bradlaugh's Life and Work, by his daughter, Hypatia Bradlaugh Bonner.

A sample volume for 2/6 and 3d. postage will be forwarded to any address.

To secure this Library, or any of the volumes, at these specially reduced terms, it is necessary to send order with payment for the books required, to

THE EDITOR OF "UNITY."

This special offer is for a limited time only.

UNITY.

VOL. II. NOW READY.

Bound in blue illustrated paper cover; containing 15 monthly issues of "Unity" (October, 1904, to December, 1905), with title page and detailed index, and an excellent frontispiece portrait of the late Rev. R. A. Armstrong, B.A.

PRICE ONE SHILLING

POSTAGE 3d.

One copy by post, 1/3; 3 copies 2/6, post free; 5 copies 4/-, post free; any number above 5 copies at the rate of 9d. per copy, post or carriage free.

ORDERS TO EDITOR OF "UNITY."

Every Church Member needs "Unity" every month.
Every Sunday School Teacher will find "Unity" a great help.
No Parent should be without "Unity."
Elder Scholars should have it, and discuss it in Class.
Friends and Neighbours should have it given to them.

— WHY ? —

BECAUSE: In every copy of "Unity" Unitarian Christianity is explained.
BECAUSE: Every copy of "Unity" clears away misunderstandings.

— WANTED ! —

Unitarians everywhere who will co-operate with "Unity" to propagate Unitarianism.

IT OUGHT NOT TO BE POSSIBLE

That any Unitarians should not know what Unitarianism is.

Nor that children of Unitarians should become men and women and KNOW NOTHING of Unitarianism.

Nor that any young men and young women in Unitarian Sunday Schools should know nothing of it.

"UNITY" is an attempt to help everybody to know,—to make it easy for Churches and Sunday Schools to Spread the Light.

HOW TO SPREAD THE FAITH !

DISTRIBUTE "UNITY"—An organ of Reasonable Religion. One Penny, Monthly.

A CHURCH WILL FLOURISH by making its principles widely known.

IT CAN BE DONE easily—by using a Monthly Parcel of "UNITY," with or without local Calendar page.

100	**Copies**	**3/6,**	**carriage paid**
250	**„**	**8/-**	**„**
500	**„**	**14/-**	**„**

Local Church Calendar (back page) 5/6 extra.

Magazine and Calendar cost no more than is usually spent by Churches on leaflet Calendar alone, without Magazine. Cost may be defrayed by establishment of a "Unity" Fund raised by monthly subscriptions, with a special "Unity Fund" Secretary; or by periodical "Unity Fund" Concerts or Socials, so as not to burden the ordinary Church Fund.

IF COPIES ARE SOLD——

ONE PERSON—any enterprising youth—compiling list of 100 names of members, friends, and workers could sell one copy per month to each, realising 8/4 for a 3/6 parcel; or

10 PERSONS, 10 names each, selling 10 copies, and for larger quantity more persons on same plan,—profit towards cost of a Calendar, or to propaganda fund for gratis distribution of more copies to outsiders.

Supplied at mere cost of printing and distribution, "Unity" is produced **for the cause** as **a labour of love,** in the hope that many zealous Churches and workers will co-operate to make it an effective **Missionary Agent** for the declaration of the **Good News** of our Reasonable Faith everywhere.